The Bombay Guardian.

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WEEKLY REVIEW.

—THE wild and blasphemous dissipations of official society at Simla have been broken in upon by a sudden reminder of eternity. Last Sunday morning Mr. Daly, clerk in the Military Works Department and one of the Simla Volunteers, shot himself with his rifle in a most deliberate manner. He placed the muzzle against his heart, and pushed back the trigger with a stick. He left a letter declaring his fatal intention.

—THE London *Presbyterian Messenger* quoting from the Edinburgh *Evening Dispatch* says that "it is rumoured in Free Church circles that the Foreign Missions Committee held a long meeting and decided to adopt some important measures, even before the return of Professor Lindsay, for reforming the educational system of the Indian colleges, where the funds of the Church are being largely used for giving secular instruction to high caste Hindoos, Brahmins, and others. An attempt is being made to keep the matter secret, in order that no admission may be made of a change; but that some changes are contemplated is beyond a doubt."

—THE *Free Church of Scotland Monthly* says that the Edinburgh Assembly Hall was "crowded to the ceiling," on the Mission night. Mr. Fairley Daly, one of the recent Free Church deputation to India, was the principal speaker, and said that the lines on which the Free Church now intend to proceed in their Mission work are: 1st. To eliminate as far as possible the non-Christian element in the teaching-staff. 2nd. To arrange so that the burden of secular education shall fall as little as possible on the mission funds. 3rd. To promote evangelistic work. Great enthusiasm was evoked by the presence of four young medical missionaries about to proceed to India and Africa.

—A PETITION containing 450,000 signatures in favour of Sunday-closing of public-houses in England was presented to the British Parliament on the 24th ult. It was carried in a wagon to the House of Commons, attended by a number of officers of the Salvation Army, by which body it had been promoted. A contributor to the London *War Cry* writes—"I had the pleasure of seeing the Chief-of-Staff commence the winding of the first sheets of the Sunday Closing petition. A large machine had been erected for the purpose of this winding, which is of such size that the Chief had to stand on a form in order to reach the handle. The arms of the drum on which the petition is rolled are eight feet in length. The machine itself stands nine feet six inches high, and is five feet wide. It is a kind of capstan, such as one sees in mines, and is altogether, the most solid and formidable affair we have used in connection with such work hitherto. Mr. Horn said he would have had a larger one made, but that we should probably not have been able to get it out of the door of Headquarters or into the House of Commons."

—LONDON is 6629 miles from Bombay, but even that distance does not appear to have moderated the wrath of the *Times of India* at the huge petition of the Salvation Army. A number of choice expressions about the "self-dubbed General and his rabble" concludes with the extraordinary information that Mr. Booth "is by his pig-headed perverseness nullifying all the good he might otherwise effect, and the army will soon be voted generally a public nuisance." Every Christian ought to be a public and a private "nuisance" to the powers of darkness, and to make the world as hot and uncomfortable a place as possible to the perpetrators of evil deeds, and to those who uphold them.

—A CORRESPONDENT at Bulsar wishes us to call the attention of the authorities to a threatened additional liquor shop close to the railway premises at that place. He writes—"It will be a great temptation to the men, as it is in a very prominent position. The Parsee shop-keeper expects to get the license by the end of this month. I am sure if it comes to the knowledge of my superiors, they will not consent, as it is to their disadvantage, but my position does not allow me to inform them. There is now as good a lot of men here as any railway company might be proud to possess." Bulsar being not far away, in the Bombay Presidency, we hope the publication of this note will have the desired effect.

—DR. SINCLAIR PATERSON pointed out the interesting fact at the prophetic conference lately held in London, that "all over the world may be found common traditions of events preceding Gen. xi., but none of a later date, proving clearly the dispersion and separation of the peoples at that time," precisely as stated in Gen. xi 1-9.

—"A JESUIT invasion has begun in Darjeeling," writes the Rev. H. Rylands Brown, in his monthly *News and Notes*, "and the Church of England bids fair to become a powerful auxiliary to the Romish forces. Sabbath desecration is on the increase, and an inordinate love of pleasure abounds. Disregard for the Lord's day, and a light and trifling spirit have always been found to co-exist with symbolical religion and superstition. We are moving backwards surely. The literature which needs to be looked up is that of the Puritans, and the Evangelical Bishops and others of the Church of England, who wrote at the time of the Reformation, and who knew well enough what processions in Churches, altar-candles, bowings and posturings, and such like things meant. Now, alas, even some who hail from the land of Knox can witness these things and seemingly prefer them to the proclamation of the truths which have made England and Scotland what they are to-day. Still, let no lover of the truth as it is in Jesus be discouraged. Faith has a wonderful way of reckoning, and with half-a-dozen against ten thousand affirms, 'There are more with us than with them.'"

—IT is authoratively announced that the following have been appointed Commissioners to secure a minister to succeed the Rev. John Forgan at the Scottish Free Church, Bombay:

Rev. Principal Rainy, D.D., Edinburgh.
Rev. Principal Douglas, D.D., Glasgow.
Rev. R. Boog Watson, Cardross.
Rev. J. Stalker, Glasgow.
Rev. R. Forgan, Montrose.
Rev. Professor Lindsay, D.D., Glasgow.
Rev. J. H. Wilson, D. D., Edinburgh.
Rev. J. F. Daly, Glasgow.
Charles Macdonald, Esq., Manchester.
George Miller, Esq., Glasgow.

A minister untinged by modern scepticism and on fire of the Holy Ghost, might do an incalculable amount of good at the Bombay Free Church. Let our readers pray the LORD to call such an one.

—THE Rev. S. C. Banerjea, Free Church of Scotland evangelist, was a Government clerk before his devotion of his whole time to the Christian ministry. He used to give all his leisure, whilst an official, to the preaching of the Gospel. He now reports that Chakai station, first neglected, then despised, moves on to be the Lord's. The families baptized live in the neighbouring village in their own houses. May these drops indicate an approaching great shower of blessing!

—DR. SANDILANDS, also of the Free Church of Scotland, who has lately commenced work at Bhandara in the Central Provinces says, "I am now able to speak in a broken way with the people. I long for the time when I shall be able to do more. I am able even now to do a little in the way of encouraging the Native Christians to work and speak."

—An important article has appeared in the pages of the *Northern Christian Advocate*, of Syracuse, New York, entitled "Some Hindrances to Religion in our Christian Schools." One of the most important points brought forward is the demoralizing and disintegrating influence of the persistent drill in the heathen classics. After dwelling upon the fact of the small place which Bible study has in the courses of study of most Christian Schools, and that in these "the Bible is for the most part either nowhere, or at the bottom, or among the optionals," the writer proceeds—

> Another and kindred hindrance to religion in our Christian schools is the early, persistent and protracted drill in the heathen classics, to the exclusion of the Greek of the New Testament. Before our boys and girls have mastered the rudiments of Latin and Greek, while their

minds are most plastic and susceptible, they are introduced to Cæsar and Cæsarism, Xenophon and Hellenism. In these and similar anti-Christian and demoralizing authors they are persistently drilled and moulded during the determining years of their preparatory course, and thereafter on about the same lines. Who was Cæsar that he has thus become our God and taken the place of Christ? What is Cæsarism, and what is Hellenism, that we have thus taken them in place of the gospel of Christ, wherewith to inform and mould and build the character of the young?

—THERE is no doubt that many of the disgraceful hypocrisies of modern Christendom are traceable to this early training in the un-Christian bloodthirstiness and immorality of the heathen classics. The writer of the article further remarks—

The youthful intellect and soul and life are largely formed and determined by the food we supply them. The continued and persistent drill required in linguistic study word by word, sentence by sentence, sentiment by sentiment, character by character, is the surest way posisible to transfuse and imbue the young mind and heart and life with the sentiments and spirit of any author or "ism." Why should not Christ in the gospels thus studied and assimilated in the Greek of the New Testament instead of heathenism, furnish the elements, the material of this early and character-forming process? If we expect the youth of our schools to be Christly Christians we must give Christ, not the Cæsars, to be their first and Supreme Teacher and Master.

The writer concludes by urging that if the Greek and Latin heathen classics must be taught to children, let it be "after and ever by the side of the Greek of the New Testament; that in the clear, full light of the gospel our students may distinctly see and come to understand and appreciate, how poor and mean are the Greek and Roman spirit and life and ethics and average characters in comparison with the Christ and Paul, and the long line of Hebrew heroes of the sacred Scriptures."

—A London contemporary in reviewing a pamphlet written in opposition to Mr. Archibald Brown's "Devil's Mission of Amusement," says in alluding to the poverty, &c., of the people among whom Mr. Brown labours—

We should gladly give Mr. Brown space to explain in our columns how he would propose to deal with the grey lives of the people among whom he ministers. Would he allow them nothing but the privilege of attending prayer-meetings and church services? Would he frown upon every attempt to give innocent brightness to their life? We do not for one moment believe that; but certainly, as we pointed out at the time, to ignore this side of the case altogether was to lay himself open to serious misapprehension.

Mr. Brown would not require much space to answer these questions. "Behold, the kingdom of God is within you" (Luke xvii. 21). Every fully consecrated Christian has all the sunshine and brightness of his life within him, in his heart, where Christ reigns. His happiness is independent of so-called "amusements." There is nothing better than "joy in the Holy Ghost."

—FROM the London *Sentinel* for July, and from other sources, we gather interesting particulars of the visit of Mr. Wallace J. Gladwin, of Bombay, to England. On his arrival in London, the Committee of the Gospel Purity Association met, and gave him a most hearty welcome. His interesting and encouraging account of Purity work in India was heard with deep interest. He asked for re-inforcements. He addressed a number of Gospel Purity and other meetings in London; and on one Sunday spoke to a deeply sympathetic audience in the Friends' Meeting House at Uxbridge, Middlesex—a spot that will ever be indissolubly linked with the conflict against licensed sin in India. It was in this Meeting House that the prophetic call to arms was delivered, which was subsequently circulated by thousands in India and other British possessions under the title of "Slavery under the British Flag." Many in England are hoping that Mr. Gladwin will be able to attend other meetings on his return journey from America to India in the autumn.

—The special American correspondent of the *Christian* says:—

I cannot understand why preachers and moralists become restive when the sins of our day are alluded to. Optimism has run wild, with eyes wilfully blinded and fingers in ears. We inquire, Is it Christian, is it humane, to hide from the people the dangers which threaten us? Better that we all heed the prophetic warning, "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," and be prepared to meet his hellish machinations, than be lulled to sleep with the false assurance, Peace and safety!"

—THE awakening of the conscience upon the subject of the opium iniquity is fast becoming a world-wide matter. In a petition praying for Prohibition and signed by 150,000 women of the United States, opium is linked with alcohol, and the legislative suppression of the traffics in both drugs is asked for.

—IT will be remembered that during the controversy which has raged over the letters of the "Friend of Missions" in the *Methodist Times*, the supporters of secular educational missionary work charged Dr. Lunn, the writer of the above-mentioned letters, with two-facedness, in acting as London correspondent of the *Hindu*, and making statements in that paper which were inconsistent with his letters in the *Methodist Times*. It now transpires that the London correspondent of the *Hindu* is a gentleman, well-known in connection with the Congress movement, resident at present in London. He writes to the *Methodist Times* stating that he is the author of the letter attributed to Dr. Lunn. He states that he had "never seen Dr. Lunn, had never been in communication with him, and did not know that he was in England," when the said letter was written.

—THE editor of the *Methodist Times* again comments upon "the amount of personal bitterness dragged into this discussion, and the fierce attempt to crush Dr. Lunn by personal abuse." He further states that it is useless to imagine that insults and threats will silence those who are shielding Dr. Lunn from the aspersions cast on him, and says that "methods of irascible despotism will not ultimately prevail in England, whatever may be the case in India."

—A SERIES of meetings of prayer for Foreign Missions was held on the 21st instant in connection with the West Central Mission under the presidency of Mr. H. P. Hughes. Amongst others who were present and assisted were Dr. Ebenezer Jenkins, the Secretary of the Wesleyan Missionary Society; Dr. Lunn, "The Friend of Missions;" the Rev. David Rees, from the Mysore, and the Rev. H. Gulliford from Bangalore.

—"REV. ARTHUR M. KNAPP, a returned Unitarian missionary from Japan," remarks the *Christian Leader* (Glasgow), "explains the method by which that remarkable country is to be converted to Unitarianism. He was sent a year ago to survey the field. He did not confer with the other missionaries, but only with Japanese leaders and university men. After this manner he negotiated for the delivery of the Empire. 'We will not say our religion is all right and yours all wrong, but let us lovingly and sensibly compare notes and see what each has that may prove a blessing to the other.' Imagine the pioneers of Christianity offering thus to compound religions with heathenism in Athens, Corinth, and Rome. Mr. Knapp says he was warmly received by the learned men, that two of the leading journals opened their columns to him, and that a Buddhist priest came from a long distance to have an interview."

—AFTER stating that all people are not God's children, and the necessity of the New Birth, the valuable periodical *Footsteps of Truth* goes on to say, "Water can no more change a child of Adam into a child of God than it can change a grey rat into a white dove. Mr. E. R. Young told of an Indian whom a Romish priest caught eating venison on Friday; the Indian declared it was not venison, it was fish; for he had so baptised it, and according to the priest's own teaching had changed its nature. The change was as genuine as any spiritual change attempted by the same means."

—"WE wish," says the *Anglo-Indian Advocate*, "to urge upon the attention of our large religious bodies the fact that hundreds of poor Eurasian and Anglo-Indian children are growing up uncared for and neglected, ignorant, with but one prospect before them—that of the workhouse or the penitentiary."

—THOSE of our readers who are clever at unravelling puzzles may like to try their ingenuity on the following. It illustrates some of the small difficulties of publishing in English in this great country. It was put into type by a Native compositor who said he could read English manuscript.

Indian Railway asr qruinvlly introdecciugs tht new six bolt fish flote wstead of the old 4 bolter and non ar pass aling wilt a fercrfilible baiuef orelce and of olce rail arll, wbether the Nalctiuan" has obaccqid fish bolt paltern or not wr acarci kurn when onr Ceath Aunnal roun of ar a pablicotion qudid and the qlernthe brgon New and talued qditorial belf Anru prcutor and aundry other items put as clear over the Stortings pvint lifirrldr kuea N-Nrvrr qudewrd Exceptbi ther fnoyras of prnniless Edctons and frirud. the Watdcacan has staed ily keplr its ploce and thoub Give has acconcplislecd muh good at least hoice in its bisting when its Editons tnrssed aitte other work pully buvpored "closings" Got inter pvsed and still the waldicuan lires wspeah to warn

We may inform our readers in confidence that the clue to this maze will be found in the first twenty lines of "The Editor's Table," in the *India Watchman* for August.

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on 28 February, 2020

A SUICIDE PREVENTED.

In the interesting reminiscences of the late Archdeacon Philpot, printed in the *Record*, it is stated that a remarkable incident occurred to him during his Isle of Man ministry, which is worthy of being repeated, as illustrating the gracious providence of God. He was sitting in his study one Saturday morning preparing his discourses for the next day, when he was told that a gentleman wished to see him. His visitor was an officer in the army, who, with his regiment, was stationed at Douglas. Apologising for his intrusion, he said that the errand upon which he came must appear strange to Mr. Philpot, but the truth was, there was a young officer in the regiment who was in a most distressed state of mind, and his brother officers were afraid that he would commit suicide. He asked the Archdeacon to be good enough to say something in his sermon the next morning upon the folly of suicide. The sermon proceeded as usual, and when about halfway through he remembered the request, and suddenly raising his voice, said: "If there is anyone here who is meditating the sin of suicide, let that man pause before he enters into the presence of his Maker with the guilt of self-murder upon his soul." At that moment, he noticed a little disturbance in the congregation, but nothing further apparently came of the matter, and the congregation dispersed as usual. "The next morning when I was dressing," relates the Archdeacon, "my servant came up to me, and knocking at the door, said a gentleman wished to see me at once. He had been walking about the garden all the night, and was extremely anxious for an interview. I dressed hurriedly and came down, and then found a young man pacing the room evidently in much mental distress. He said, 'I am the gentleman, sir, to whom you alluded yesterday morning. I was going to commit suicide, when your solemn words arrested me. It was I who was carried out in a fit.' "

The story he told Mr. Philpot was this. He was a young man of good family and birth, who was banished to the Isle of Man by his parents for the improprieties of his life. They allowed him a pound a week to live upon, but he was so wearied of life, and so disgusted with himself, that he determined to terminate his earthly career. The first effort he made was by purchasing laudanum at different chemists' shops in the island. But in raising his hand to take the bottle from the mantelpiece where he had placed it, he accidentally knocked it over, it fell on the fender and was broken, and his laudanum was spilt. So his first attempt was frustrated. He attempted the same thing again, but on this occasion his hand shook so violently when he was pouring out the laudanum that the greater part of it fell upon the carpet, so his second attempt was also in vain. He then bought a pistol, and determined to shoot himself in a little copse behind the Archdeacon's Church on the Sunday morning. He was walking down the street with the loaded pistol in his pocket, when he was overtaken by the congregation who were then entering the church. Scarcely knowing what he did, he followed the multitude, and sat down in a free seat immediately in front of the pulpit. He imagined that the preacher's eye was fixed upon him, his most secret intentions unmasked, and so overpowered was he by his agony from supposed detection, that he fell fainting to the ground. Fatherly words were spoken to him by Mr. Philpot, the knee was bent in prayer, the heart was softened, the rebellious will was subdued, the cross of Christ was sought and found, and he left the room a new creature in Christ Jesus.

—On all the Indian Railways during the official year 1888-9 only two passengers were killed from causes beyond their own control, being an average of one per 51 7-12 millions of passengers actually travelling.

THE MALABAR SYRIAN CHURCH CASE.

By Rev. S. Mateer, Travancore.

The great Syrian Church lawsuit has just been heard in the Royal Court of Final Appeal in Travancore, and judgment will, no doubt, shortly be pronounced. The point in contention is whether the Patriarch of Antioch has jurisdiction over the Syrian Church of Malabar or not. The late Mar Athanasius, Metropolitan, and his successor, Mar Thomas Athanasius, are charged with having changed the usages and doctrines of the Church, by the omission from the ancient liturgy of prayers for the dead and prayers addressed to saints, by administering communion in both kinds, and sundry other measures tending towards what Protestant Christians would regard as reform from superstition and error. For this, the Patriarch long ago interdicted Mar Athanasius, and contends that the orders of Mar Thomas Athanasius are invalid, not having been confirmed in due form by the Patriarch himself.

On the other hand, Mar Athanasius maintains that the Patriarch possesses no such administrative authority as he claims, and the alleged innovations are in accordance with the earlier and purer teaching and practice of the Malabar Church, before they were forcibly proselytised to Rome, by Alexis Menezes and the Portuguese power at the end of the 16th century, and their ancient books destroyed. In this respect he seems to have taken up much the same ground as that assumed by the old Catholics of Germany and Switzerland against the pretensions of the See of Rome.

When in Travancore, in 1875-76, after a visit to England in 1874, with a view of enforcing his claims in person, the Patriarch consecrated six new Metrans, besides one, Mar Dionysius, whom he had previously consecrated at Merdeen, and whom he authorized, with the aid of a committee, to carry on the litigation and to exercise general Superintendence over the affairs of the Church. This Mar Dionysius, accordingly, sued Mar Thomas Athanasius and other representatives of the reform party, in the Zillah Civil Court of Alleppy, in 1879, the hearing of which, at vast length, occupied five years. He claimed the Syrian Seminary at Cottayam and certain lands and funds belonging to it, also official books, ornaments and vestments used by the Metropolitans for the time being, the decision on which would carry with it the whole property and jurisdiction over the Syrian Church.

In 1884 decree was made by the Zillah Judge, Mr. T. C. Krishna Mendu, in favour of Mar Dionysius, both parties to bear their respective costs.

At once appeal was made by Mar Thomas Athanasius to the High Court of Travancore, whose judgment, by Justices T. R. Narayana Pillai and G. Arianayagour Pillai, after hearing the case at full length, was delivered in 1885, again adjudging the properties in dispute to Mar Dionysius, and awarding costs to him.

Finally, an appeal has been made to the Royal Court of Final Appeal, representative of the Maharajah, and consisting of the Chief Justice and a European Christian Judge. For this purpose, the whole of the previous proceedings, depositions *pro* and *con.*, documents referred to, extracts from histories, canons, missals, and other books, and prior judgments, were printed for the use of the judges and advocates, in four volumes 4to., amounting in all to 1,172 pages. Many of the remarks bearing on the manners and customs, and religious views of the Syrian Christians, are of the greatest interest to students, and the ultimate decision of this *cause célebre*, whichever way it goes, will have a great and permanent effect on the future of the Syrian Church of Malabar.

Is not the Mar Gregorious, Syrian Bishop of Jerusalem, now in England collecting money for schools to spread *Bible truth*, connected with this same Patriarch, who in Travancore, is fighting *against* evangelical and Scriptural truth?—*From the "Indian Evangelical Review" for July.*

EVANGELIZING UNDER DIFFICULTIES.

The Rev. H. Rylands Brown, of Darjeeling, says,— "Occasionally I have pleasant rides through very lovely scenery, but it is not always so. Once during last cold weather, having to meet an appointment, I was riding the greater part of two days in pouring rain. Three times I was wet to the skin and had to beg changes of clothing at as many different houses. At the first I had to get into the clothes of a man who stands six feet three! At the second my kind benefactor was about twice my breadth, so when I got into his things I remarked, 'not lost, but gone inside.' At the third, next morning, by way of keeping up an average, I had to make an effort, and get into the garments of a man even smaller than myself. Late on the second day, after being ignominiously thrown from my pony, I reached my destination after some as uncomfortable and difficult riding as I have ever had."

"LOOK AT ME, AND SEE WHAT GOD HAS WROUGHT."

In a crowded meeting held at the McAll Mission hall at the Boulevard de Sebastopol, Paris, a neatly dressed man took a retired seat behind the platform. He looked like some humble Christian visitor, from the country. He remained to the after-meeting of the Fraternal Society, composed of one hundred men, or more Twice he was observed to rise, as if about to speak. Courage failed him. Then Mr. Brown encouraged him, saying it was a kind of family gathering, etc. In a tremulous voice, he said, "Messieurs, you do not know me. You think I am a stranger. But I used to attend here. Not one of you is so wretched as I then was. I came here ragged, shoeless, sunk as low as possible. None of you can have sunk so low as I. Here I was kindly received; a Bible was put into my hand, and the words I heard brought to me courage and hope. *Now, look at me, and see what God has wrought.* I have obtained a good place. I am well-dressed (he held out his arms to show his good coat). But the outward change is nothing in comparison with the inward one. I am so happy that my heart overflows with joy and gratitude. I knocked, in vain, at many a door, before I came here. I went to the Romish church, to the Jew's synagogue. At last I came here, and heard words whereby I am saved. I live, now, a long way out of Paris, but I felt that I must come and tell you what the Gospel has done for me."

A powerful sensation passed through the assembly. "Come forward, come forward," they cried. "Let us all see you. Such words do us good."

AN UNEXPECTED CLIMAX.

The following anecdote of Charles Lamb reminds us of the text, "To Him every knee shall bow." One evening Charles Lamb and some of his friends were conversing on the probable effects upon themselves, if they were brought face to face with the great and wonderful dead. "Think," said one, "if Dante were to enter the room! How should we meet the man who had trod the fiery pavement of the *Inferno*, whose eyes had pierced the twilight and breathed the still, clear air of the mount of the *Purgatorio*, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "that Shakspeare were to come?" "Ah!" cried Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "*Christ were to enter?*" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

FIGHTING THE DUMMY.

By F. G. Ladds.

During our visit to Mentone we frequently saw the French soldiers at drill. The recruits were made to go through certain exercises, with sticks for swords. These men were raw recruits indeed—many of them fresh from the country, where they industriously till the soil, and lead frugal and quiet lives. The conscription compels them to quit their peaceful avocations, and come to learn the "art of war." Alas that it should be so! When will men learn war no more? As we stood, one day, looking at the young soldiers at drill, we observed them performing a certain exercise which greatly interested us for the moment. A dummy was made to represent a soldier, and was set upright with supports. The soldiers "formed into line," and at a distance of some two or three hundred yards the word of command was given, and on rushed the heroes with their weapons, to attack —what? The aforesaid dummy! As they neared the effigy a great shout was raised, one or two leading the attack; a fierce onslaught was made upon—what? The dummy! We suppose this exercise is useful in training the raw recruit, but we could not help reflecting thereon. How much this is like some of the preachers and teachers of the present day! Are they not fond of setting up all sorts of dummies to attack? spending time and energy in raising dummies of doubt and philosophy, in order to show their cleverness in destroying them. Theories of which nobody ever heard before are set up to be knocked down, and doubts are suggested, of which no one in the congregation ever dreamed, that they might be demolished. Oh, that these good people would not waste their energies upon such foolish work! Let them preach Christ and Him crucified, and maintain His everlasting truth. So will His name be glorified, and the sons of men be blessed.

MARVELLOUS ESCAPE FROM A WELL.

Jonathan Grubb, a venerable preacher of the Gospel, writes to the *Monthly Record* (Birmingham): This afternoon I was preparing to drive eight or nine miles to give a temperance address in a country town, when my man hurriedly asked for my horse to go for the doctor, as his wife had fallen into a deep well while endeavouring to unhook a pail of water from the chain. She went down head first, but managed to keep hold of the chain. There was fifteen feet of water in the well, but she went to the bottom, still having the presence of mind to hold on to the chain, and to draw herself up by it to the surface of the water, where she remained for twenty minutes before she was discovered and rescued. Her husband was much overcome, as he well might be, and even next day could not speak without tears of thankfulness and joy at such a wonderful deliverance. It is hoped and believed that a lesson has been sealed on both their hearts never to be forgotten."

COPYING THE CRACK.

It often happens that a man made conspicuous among his fellows by dazzling deeds, is like Nebuchadnezzar's image in being compounded partly of precious metal and partly of miry clay. Every such man is certain to have a host of imitators, who succeed to admiration in reproducing the clay feet, but are not so successful with the golden head. A Chinaman had a cracked plate given him, with instructions to furnish a set like it. He did so: and every piece had a crack faithfully copied from the original. With many worshippers of faulty heroes, the crack is the one thing that is fairly well copied. —*From "For Further Consideration" published by Elliot Stock, London.*

News of the Week.

Missionary and Church Intelligence.

—Dr. Osborne of the M. E. Church writes to the *Indian Witness*: Glory to God, three Native preachers from Rohilkund district sent by Bishop Thoburn to explore this region, have been mightily blessed in preaching the Gospel and have baptized one hundred and sixtyeight persons in the neighbourhood, and Muzuffernugger, and Roorkee within five days. Breaks have occurred at four different points, and many doors are opening. The workers here are cheered and inspired, and will be reinforced by two experienced Native preachers, through the kindness of Dr. Parker, who is visiting this field with the Bishop. Pray for the extension of this work.

—The Rev. S. K. Dey reports three baptisms lately in Dinagepore. One a young Mahomedan man, one an aged Hindu woman, and the other a daughter of Christian parents.

—At Bankipore great scarcity of food prevails causing much suffering to the majority of the people. The Rev. John Stubbs, a Baptist missionary at this station describes the pinched hollow cheeks of men who a few months ago were hearty looking, showing how severe the struggle for life is becoming. He asks for special prayer that the present distress may be made of God a fulfilment of the prophecy—"I will overturn, overturn, until He shall come whose right it is to reign." Mr. Stubbs remarks that it was when there was a famine in the land that the prodigal son began to think of his father, and already he has met with men who through the pressure of want, have lost a certain bluster which characterized them a while ago.

—The heat in Agra has been intense, registering 150° in the shade during one week in June. The Rev. Daniel Jones of that station speaks of encouragement among the young men of the mission, two of whom were recently baptised.

—The *Panjab Mission News* gives a number of instances of young converts whose lives were endangered by their baptism. "A Hindu lad announced his determination to be a Christian. Several tremendous thrashings having been fruitless in changing his determination, he was tied down to a charpoy, and his own father held lighted lamps to the soles of his feet, and the palms of his hands, until they were charred. He was preparing to kill him, when the police arrived on the scene." In three cases of Hindu lads who had been baptized, poison was administered, and the lads have been mental wrecks. In another case—also of a Hindu—death resulted under suspicious circumstances after the lad had been carried off by his friends. The poisoners in each case were very near relatives.

—An earnest spirit is abroad among the sailors who attend the Seamen's mission, Calcutta. On a recent Sunday night eight men openly gave themselves to Christ.

—St. Andrew's Waterside Mission, London, has organised a movement to befriend the Indian lascars who now frequent in considerable numbers the Victoria and the Royal Albert Docks, having been brought over in the ships of the P. & O., the British Indian, and other lines, and awaiting their return to Indian ports. On June 21, a large meeting in aid of this movement was held in the Mansion House, with the Bishop of London in the chair, when a large sum of money was raised for the purpose. The Rev. Bholanath Bose, curate of St. Luke's, Victoria Docks, was appointed the chaplain to this Mission.

—A thanksgiving meeting in connection with the Indian Female Normal School Society was held on June 24th, in Morley Hall, Regent-street, London. Lord Kinnaird presided. Miss Marston, from Lucknow, and other friends took part in the proceedings.

—Mr. Spurgeon has started a "Pastors' College Missionary Association" for sending workers into the foreign field. The receipts for the year, April 1888 to April 1889, amounted to £399, a portion of which has been used for the outfit and passage of a missionary to North Africa. This Society being now fairly started is likely to devlope rapidly.

—A missionary at Coimbatore has a meeting of beggars every Sunday afternoon. Two hundred and fifty or three hundred is the usual number present. They eat their food in a shelter erected for them and then listen to a short Gospel address with hymns and prayer while the missionary, in order to better fix the subject on their minds, displays striking pictures.

—The last Report of the North India Tract Society shews a year of steady work and progress. It is encouraging to note the increase in the sales of Vernacular publications. The Hindi books and tracts most popular, judged by the sales, are Bhajan Sangrah, Rám Parikshá, Gurú Parikshá, Shiv Parikshá, Krishu Prikshá and Ganesh Prikshá. 32,998 of these six books were sold. Altogether 427,970 Vernacular publications were issued during the year, more than half of them being monthly handbills which are given away.

—*Makhzan-i-Masihi* notices the death of the Rev. A. Rudolph who was nearly fifty years a missionary in India. He died on February 4th at the home of his son in Leignitz, Germany, in the seventy-fifth year of his life. He came to India in 1839 in connection with the Gossner Mission. In 1845 he was ordained by the Lodiana Presbytery. Most of his missionary life was spent in Lodiana.

—The work in Korea did not suffer check during the eight months the missionaries were ordered to keep quiet. "One of the Methodist brethren, as he met one of the Presbyterian workers the other day, asked how many natives had been received into communion since the order came requiring them to keep quiet, and on comparing notes they found the numbers in the native Christian Church had *doubled* since that order was received."

—Two young ladies, one a missionary in a foreign field and the other a person in the United States deeply interested in missionary work, but prevented by obstacles which she cannot remove from entering the work herself, have adopted a Chinese girl with the intention of bringing her up under Christian training and educating her for Christian work among her own people. They are saving money out of their small earnings and consecrating it to the accomplishment of their cherished plan.

—The grand old missionary of the New Hebrides, Mr. John G. Paton, has placed upon record the attitude he was compelled to take with regard to the drink question. "I was led to see," he writes, regarding his early work in Glasgow, "that total abstinence, by the grace of God, was the only preventive, as well as remedy, for drunkenness. I also found that when I tried to reclaim a drunkard, or caution any one as to intemperate habits, one of the first questions was: 'Are you an abstainer yourself?' As I was able to give 'Yes' for an answer, the mouth of the objector was closed, and that gave me a hundredfold more influence than if I had to confess that I was a temperate drinker."

—Until very recently there was only one translation of the Kafir Bible which was found to be in some respects defective and incorrect. In 1870 the British and Foreign Bible Society recommended a new translation, and a committee was formed of seven missionaries representing different missions. Their work is now brought to an end and the revised Bible is complete.

—The first Malagasy who ever learned the alphabet, dying in 1883, at the age of seventy two, had lived to see fifty thousand of his countrymen taught to read, and over seventy thousand profess their faith in Christ.

—In an interesting article on "Church Talent," Dr. Arthur T. Pierson suggests, as among the talents which serve to make the pastor a power, these: The talent for administration, for enterprise, for generosity, for sociability, for attendance, for prayer-meetings, for faithful hearing, and for faithful service.

—The proposed amendment to the Pennsylvania Constitution prohibiting the sale of in

toxicating liquors in the State has been defeated by a majority of 200,000 votes, but in all work for God, defeat is only the stepping stone to final victory.

—The Free Church Mission to the Jews on attaining its 50th year of work has started a "Jubilee Fund" for Jewish Mission buildings. Some of the objects to which this fund is to be applied are the building of a mission house dispensary &c., at Tiberias, a Girls' Home at Constantinople, and another at Budapest.

—A minister who occupied Mr. Spurgeon's pulpit on a recent Sunday, publicly and plainly prayed for the conversion of the Prince of Wales. There was a loud response of "Amen" from the audience.

—A colporteur of the Irish General Assembly was recently addressed by an Irish Roman Catholic, when the following dialogue took place:—"Oh, I know you. You are the man that goes about the country making Protestants." "Well, if I did that, I'm sure, it is a very mean trade I'd be at." "Oh, yes; and whenever you make a Protestant you send his name up to Dublin Castle, and you are paid so much apiece." "Now, that is not so," said the colporteur;" "but did you ever see a dead man in a deal coffin?" "Often." "Well, if I took and put that man into a mahogany coffin, would he be more alive than when he was in the deal one?" "Not a bit." "Well, now, it would be just the same if a man only passes from the Catholic Church to the Protestant. We don't care at all about a man if that is all he does. What we want is for the man to come to Christ, and then he is a living man, whether you call him a Catholic or a Protestant; and that is just what I want yourself to be."—*Presbyterian Messenger.*

—A little girl who belongs to the Salvation Army Little Soldiers, gives as one of the evidences of her conversion, "I used to steal the sugar, but now I always ask for it." Another "Little Soldier" a lad of thirteen says "I used to chew 'bacca, but I don't now. When I was going down the street on Monday some boys gave me a 'goody,' because I wouldn't have any 'bacca, and when I began to suck it I found they had put some 'bacca inside, and then Jesus helped me to spit it out, and to keep away from it."

—Among the items gathered from the reports of the Conemaugh flood is the following concerning one of the passengers of the express train that was swept away at Conemaugh: "About 9 o'clock the baggage of Miss Annie Chism, of Nashville, Tenn., was found. She was a missionary on her way to Brazil for the Woman's Foreign Missionary Society of the Methodist Church. Among her effects was a Bible, and in it was a message to be filed at Altoona and addressed to the Methodist Book Concern, New York, announcing that she was on the train. Her watch, some money and a Greek Testament were also found... ...The effects of Miss Chism were sent to Altoona."

—The first sitting of the International Peace Congress, which was attended by 300 delegates, including representatives of 100 societies, was held on June 20th at the Trocadéro Palace. M. Frédéric Passy, deputy for the Department of the Seine and president of the Central Committee, delivered an address in favour of arbitration as a means of settling all international disputes. The Congress appointed members of the honorary committee, among them being Sir J. Pease, Mr. Hodgson Pratt, Mrs. H. Richard, Mrs. Love, and Mrs. Belva Lockwood, the last two being American ladies.

—Miss Edith O'Gorman, the escaped nun, still continues her Christian work. The other day she gave an address at the Kensington Town Hall London, but at the risk of a broken head. Before the meeting was over, a crowd, consisting mostly of infuriated Roman Catholics, gathered outside and blocked the exits of the building to give the lady a hostile reception. She escaped through the adjoining schools and churchyard.

—The customary meeting of the Lawyers' Prayer Union was held on the 20th ult. in the Mission-hall of St. George's Church, Bloomsbury. Tea and coffee, &c. were provided in the Lower Hall, to which a goodly number sat down. The meeting was held in the Upper Hall, which was well filled with barristers, solicitors, and clerks from both professions. Mr. Gainsford Bruce, Q. C., M. P., presided. Some very practical and soul-stirring addresses, interspersed with singing, were delivered.

General News.

—"Water for drinking purposes," writes Dr. Hammond in the *North American Review*, "should never be below 50 deg. We can almost always get it even in the hottest weather as cool as this by letting it run for a minute or two from any household faucet, or drawing it from any country well. If not, there is no objection to cooling it to the point mentioned. I am quite sure that if ice water should be generally discarded as a drink, the average duration of life would be lengthened."

—A small party of Norwegians and Lapps with Dr. Nansen at their head have been exploring Greenland. It is stated that during the whole of their travels in the frozen region they did not wash, get out of their clothes, have enough to eat, or feel comfortably warm. Dr. Nansen believes that he will be able to prove that the whole of the interior of Greenland is covered by an immense shield-shaped cap of ice and snow which in some places must have a thickness of at least 5,000 or 6,000 feet.

—It is said that Iceland has six newspapers and periodicals.

—The *Baptist* tells the following anecdote of the Prince of Wales in regard to an address which he delivered from manuscript recently, on Father Damien. In the midst of some much applauded sentences, the Prince found himself in an unenviable position. The eloquence was suddenly stemmed—a page was missing! As coolly and calmly as when giving an order for, say, luncheon, he said to an attendant near: "Oh, Knollys has it in his office; go and fetch it." Meanwhile he resumed his seat, and kept his patient audience waiting until the messenger returned, when he concluded, and received the balance of his auditors' cheers! Of course the Prince of Wales' speeches on public occasions are composed for him.

—A landslip has occurred in the bazaar at Simla, near the Ripon Hospital, carrying with it a three-storied house which had been condemned, and which was untenanted. The recent heavy rains have caused rather serious landslips in various parts of Simla.

—Fears are entertained that the cantonment at Dera Ghazi Khan will be washed away by floods owing to the stoppage of protective works, which will probably be resumed immediately.

—A young Scotchman, Mr. Donald Cameron, of Glasgow, in company with Mr. A. Bowman, a native of Newcastle-on-Tyne, arrived in London on June 22, having accomplished the extraordinary feat of walking round Europe, They commenced their journey at Aberdeen nearly twelve months ago, walking from there to Dover, where they took the steam-packet to Calais, crossing the Channel, being the only occasion on which they did otherwise than walk. All they took with them was a knapsack each, containing such articles as might be needed during the journey and a stout walkingstick each. From Calais they proceeded along through Abbeville, Dieppe and Havre, to Brest, Nantes, and Bordeaux, thence through Oporto to Lisbon, Madrid, and Barcelona. They then passed through Genoa and Venice to Trieste, and on through the German Empire to Cracow, Moscow, and St. Petersburg, returning from the Russian capital *viâ* Riga and Dantzic to Norway and Sweden, going though Copenhagen, Stockholm, and Christiania to Bergen. Then keeping near the coast line, they returned, passing through Amsterdam, Antwerp, and Ostend, back to Calais, where they took steamer for Dover, and proceeded to London. The two pedestrians were everywhere well received and appeared none the worse for their long walk.

—The famine in China, says the *Anglo-Indian Advocate*, has prompted many of the most destitute Natives to attack their wealthy neighbours. In the province of Nuochang they have formed bands of "Human Locusts" or Village Devourers," who besiege the landowners and cause fierce conflicts.

—The largest crop of wheat ever raised in South Russia was produced in 1888, according to a recent British consular report. Transportation facilities from the interior are said to be unequal to the occasion, notwithstanding recent railway extensions. Supplies in the interior are said to be very large, more than a quarter of the crop being still in the producer's hands.

—A Trinidad paper reports the destruction of a man-eating snake, measuring 47 feet. From the narrative it would seem that the whole island was frightened at the depredations committed by the beast.

—The British Museum has received from the estate of the late Mrs. Tourquay six valuable paintings by Murrillo, Hogarth, Rubens, Grenz and Rugsdad, which are valued at sixty thousand pounds.

—They are introducing bull-fights into Paris. So much the worse for Paris. The only sort of bull-fight worth recording is that from which a most heroic woman has just escaped with her life. Mrs. David Ferguson, a Scotch lady, of Mauchline, must be a brave woman. A bull knocked her down, tossed over the hedge a child she was nursing, and again attacked her. Getting the bull by the horns she managed twice to regain her feet, but was knocked down for the third time. Two men who had heard her cries for help, arrived on the scene in time to effect her rescue. She was then quite exhausted.

—At a meeting held at the offices of the Aborigines Protection Society, Broadway-chambers, Westminster, it was resolved to form a committee in aid of the appeal which is about to be made to the Judicial Committee of the Privy Council against the sentences lately passed at Etchowe on Dinizulu and other Zulu chiefs and headmen.

—Lieutenant Schwatka reports that he has discovered a large body of cave or cliff dwellers in the State of Chihuahua, in Mexico. He declares that they are sun worshippers, and thinks them to be remnants of the race who built the adobe houses found so numerously in New Mexico and other places; and indeed he associates them with the builders of the massive structures in Central America, if not also with the mound-builders which once owned so large a part of the continent.

—Nearly two and a quarter million of acres in the Highlands is forest land, used for the "preservation" of the red deer. Ross and Cromarty alone have 785,000 acres of this, against 122,000 acres under cultivation and Inverness 710,000, against 115,000. There are a dozen more between 40,000 and 50,000, and below 40,000 their name is legion. In the meantime the Crofters are driven into the towns where they increase the overcrowding and the competition which are the curse of town life, or down to the inferior lands on the sea coast, where they eke out a miserable subsistence on what is left to them after they have paid the landlord's blackmail out of the proceeds of their fishing and tillage.

—The keepers of a lighthouse in the Baltic, forty miles from the nearest land, have been rescued after undergoing terrible sufferings. A gale carried away the greater part of the lighthouse, and they had been a month without water and fuel.

—"Do you practise what you preach?" asked a youth at the Epsom races to one of the hundred Methodist evangelists. "Yes," replied the missionary. "Then lend me a shilling," said the youth. "I don't preach lending shillings on racecourses," was the answer.

—The report of the Committee on Public Works Accounts has been submitted. Mr. R. G. Macdonald's report has also been completed, and, it is said, will show a saving of some nine lakhs on the present expenditure. The members of the Committee who are at Simla

on deputation return immediately to their ordinary appointments.

—The fall of rain in Bombay up to date of 18th July was as follows : Byculla 47 in. 20 cts. Fort 54 in. 10 cts. Esplanade. 51 in. 75 cts. Colaba 42 in. 47 cts. the amount registered up to the same date last year was Byculla 39 in. 65 cts. Fort 37 in. 18 cts. Esplanade 57 in. Colaba 37 in. 56 cts.

—The total number of deaths registered in Bombay during the week ending Tuesday, 16th July, 1889, was 495, being 69 more than the preceding week and 29 more than the week ending the 10th July, 1888; 74 more than the corresponding period, in the preceding five years. The deaths among the different classes were :— Buddhists, Jains, &c., 20; Brahmins, 13; Caste Hindus 283 ; Hindu outcastes, 42 ; Mussulmans, 93; Parsees, 23; Jews, none; Native Christians, 7; Eurasians, 5 ; Europeans, 7 ; while the rate of mortality per 1,000 of the population was 27·11. There were 105 deaths from remittent fever, being 9 less than the last week, and 15 more than the corresponding week of last year. There were 19 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 7. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 61, 40, and 10 last week, against 90, 26, and 26, respectively, in the corresponding week in the last year. During the week 261 births were reported in the different districts.

—The rate of exchange is quoted at 1s. 4·5-32d.

—The P. & O. S. N. Company's steamer *Siam*, with the outward English mails of the 5th instant, left Aden for Bombay at 3 p. m. on Tuesday, and the s. s. *Ballaarat*, for Colombo and Australia, left at 2 p.m. the same day.

Telegraphic News.

London, July 11th : A great convention will shortly be held in Dublin, under the presidency of Mr. Parnell, to constitute the Tenants' Defence League. At an interview held with Mr. Michael Davitt, he said he presumed the National League would still continue, notwithstanding the new League now starting. The trial of Messrs. O'Brien and Lane has been postponed till the end of August.

12th : Dr. Cameron, M. P., did not bring forward his motion to adjourn, as was expected, in order to bring about a debate on the Crawford case. Dr. Cameron was in his place in the House of Commons, but forty members of his own party were not present, and the motion would have suffered certain defeat.— At to-day's sitting of the Parnell Commission, Mr. Houston was re-called and examined in connection with the Patriotic Union. Sir Charles Russell demanded the production of the books of the Union, but the President ruled that they were irrelevant. Sir Charles Russell, after consulting with Mr. Parnell, declared he must consider the position, and the sitting was adjourned till Tuesday. It is rumoured that Sir Charles Russell withdraws from the case.— The Tenants' Defence League is intended to provide tenants with legal advice against the landlords. The funds required will be derived from subscriptions collected from the members. Subscriptions will also be collected in America and Australia. Mr. Parnell has been elected President of the League. The movement is attributed to the breakdown of the Plan of Campaign.—In the House of Commons last night the Right Hon. W. H. Smith announced that Government intended to pass the India Council Bill this Session.

Simla, 12th: The Uncovenanted Service Agitation Simla Committee has issued a reply to Sir John Gorst's speech on the subject of pensions. Taking the first argument, that the Indian tax-payer cannot be justly called upon to make good any deficiency caused by the fall in the rupee, it is shown that in three distinct cases the tax-payer is called upon to make good similar deficiencies in the case of pensions and salaries of the India Office, in the case of increased pensions to Royal Engineers, and in the case of that portion of the pensions of Covenanted Civilians which is subscribed for by a deduction from their salaries. Referring to the possible benefits suggested by Sir John Gorst as likely to result from the Public Service Commission, it is shown how shadowy and uncertain such suggestions are. The argument that the Services had no right to appeal to Parliament is analysed and completely refuted. Referring to the challenge to go to law, it is replied that the varying forms of contracts and the entire absence of written agreements in some cases make it impossible that any one test case could bind the Government to the equitable adjustment of all reasonable claims.

13th : The latest season report states that the crops are withering in parts of South Arcot, Cuddapah, and Tinnevelly. There is suffering from want of rain in North Arcot, Trichnopoly, Coimbatore, and Salem. Prices are rising in eight districts, and falling in six. Cholera is severe in three northern districts, but is abating in Ganjam.

London, 13th : A large meeting of cotton mauufacturers was held in Manchester yesterday, at which it was resolved to adopt the short-time movement. The necessity was also recognised of working half-time for one month from Monday next.

14th : Mr. Goschen, speaking at a meeting yesterday, said he rejoiced at the prospect of a normal prorogation of Parliament and no autumn Session.

15th : It is expected that a close contest will take place for the seat at Marylebone, left vacant by the resignation of Lord Charles Beresford. Mr. Boulnois is the Conservative and Mr. Leveson Gower the Gladstonian Liberal candidate. The polling takes place next Friday.

Constantinople, 15th : Owing to the recall of Mohmoud Pacha, the Special Turkish Commissioner, from Crete, and to his having refused to grant the reforms asked, the disaffected portion of the Cretans have resolved to proceed to extreme measures to obtain what they want.

Paris, 15th : The chamber of Deputies have without a debate voted a credit of sixty-one millions of francs for building more ships and improving the coast defences. In the Chamber of Deputies to-day the Decree ordering the closing of the Session was read. A remarkable scene ensued in the Senate, the President refusing to allow any discussion on the Decree because the Senate was inoperative after the closing of the Chamber. Violent and fruitless protests were made but the Session was eventually closed.

London, 16th : On the Parnell Commission meeting to-day, Sir Charles Russell announced that Mr. Parnell had instructed him and Mr. Asquith to withdraw from the case. Sir J. Hannen said that Mr. Parnell still remains subject to the jurisdiction of the Commission.

16th : All the Irish Counsel engaged on Mr. Parnell's side have withdrawn. Sir Richard Webster, in compliance with the request of Mr. Parnell, has agreed to cross-examine on Tuesday next.

Simla, 17th : The Viceroy during his term of office has placed at the disposal of the Central Committee of the Lady Dufferin Fund five silver and two bronze medals for the annual competition among the female medical students. The former are awarded to Calcutta, Lahore, Agra, Bombay and Madras, and the latter to medical schools at Hyderabad and Agra.

London, 17th: The majority of the London papers, in discussing the new turn affairs have taken in connection with the Parnell Commission, fail to see that Mr. Parnell had adequate grounds for withdrawing his counsel.

London, 18th : Mr. Lloyd Morgan, the Gladstonian Liberal candidate, has been elected member for West Carmarthen in the place of the deceased member, Mr. Walter R. H. Powell, defeating Mr. Drummond the Conservative candidate, by a majority of seventeen hundred votes.—It is understood that Mr. Gladstone has proposed a compromise in the question of grants to members of the Royal Family by giving the Prince of Wales £40,000 extra yearly, making a total of £80,000 per annum.

PRAYER WHICH IS NOT PRAYER
AND PRAYERLESSNESS.

"It might perhaps be a safe estimate," says the New York *Witness*, "that more than three-fourths of the prayers offered by professing Christians have none of the elements of prayer. In very many cases the individual does not really desire the thing prayed for, but merely repeats a form of prayer, or asks for things which he thinks ought to be asked for. In other cases, people ask for what they do want, but with no expectation of getting it. There is no promise to answer that kind of prayer. The trouble is, that there are so few who really pray, there are so many who pretend to pray, and people judge of the value of prayer by its outcome in the case of the many who pretend to pray rather than by what is accomplished by the earnest, believing prayers of the few.'

On the other hand, the Boston *Christian* truly says, "Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray. They are enterprising, but they do not frequent the mercy-seat. They belong to secret societies and clans, but they do not know the secret of the Lord which is with them that fear Him. They may have education and all that learning can give them, but without prayer they will be like a sounding brass and a tinkling cymbal. They may be abundant in labour, fervid in speech and zealous in works, but all this will not avail unless they have that power and that presence which only comes in answer to prayer."

WHY MARK GUY PEARSE BECAME A TEETOTALLER.

Mark Guy Pearse, the celebrated English preacher and author says—

"On one occasion I had preached in the open air, and six months after a man came to me and said he had been led to sign the pledge. He was a stableman, and instead of being in deep poverty, as he had been when he was addicted to indulgence in drink, he had now plenty of food, and had sent home to his wife, to her immense surprise, a sack of flour and a ton of coals. I went to my wife, and said, 'Total abstinence is a good thing—for the working classes.'

"After this I went to another circuit, and sat at the table of an excellent man, who, however, was a moderate drinker. One day I found him in the last stage of drunkenness, and his wife broken-hearted. I told him he had broken his wife's heart, and was ruining not only his business, but his immortal soul. The reply was: 'Wife, children, business—what are they to me? Give me my drink!' I went home that day, and said: 'I have sat at that man's table and drunk wine with him; I will in future only drink my wine at home. Henceforth when I go out I turn my glass upside down.' All that time I loved to argue with a teetotaller, and say, 'My dear sir, thank you for your advice; but the best society was at Cana, in Galilee.'

"Then I met a man who was a *troublesome* teetotaller—a man who made you feel uneasy. I attended the funeral of my friend's litttle son, and at the tea-table afterwards I decided to flaunt the question of moderate drinking before this man. I thought it would distract his attention, and be a real kindness to him. The man started up at the mention of the topic, and we had a hot time of it till midnight. At that time I suffered from sleeplessness, and when I lay abed I said, half-aloud, 'Poor fellow, how I wish I could comfort him ;' and instantly the Lord Jesus Christ seemed to come and say to me, 'Give up your glass of wine, that will comfort him.' That night my heart was broken as the Lord Jesus came to me and said, 'Dost thou profess to be My servant?' I replied, 'Yes, Lord.' 'Art thou My follower?' 'Yes, Lord.' 'Whither? To Cana of Galilee? If I had stayed at Cana of Galilee, what benefit should I have wrought for thee?' And it seemed as if the Lord took me that night up the dark hill and showed me the Cross, and as if the Cross stood vividly, really, before me in that hour. And I saw stretched before on the Cross my dear Lord, who looked at me with those eyes on which there seemed to be the pressure of the world's sorrow. And He said, 'Here is thy resting-place;' and then it was that I saw the damnable selfishness of picking out that one incident at Cana, when my Lord had passed from it to the sacrifice of Calvary. And so I said, 'Lord, there shall be my resting-place.' The next morning I went to my friend and said, 'I am going to comfort you.' 'Nay that cannot be.' 'But I am; I am going to sign the pledge.' 'Whatever for?' 'To comfort you.' 'No don't think of such a thing; if you do it at all, do it for the principle.' But there and then the book was brought out, and down my name went into it."

DELIVERANCE FROM A HORRIBLE PIT.

By Bishop William Taylor.

"I waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psalm xl.: 1-3.

Kings, beggars, and all people alike, manage to get down into the horrible pit. To get out is the thing most to be desired. David tried and failed; then "waited patiently for the Lord" to help him out. He did not sit down on the stool of do-nothing and wait; but confessed his sins, and helplessness, and cried to God till deliverance came.

The Jewish people were quite familiar with David's metaphorical illustration of his experience. These pits were usually old cisterns. I have seen many of them in Palestine. I counted seven amid the ruins of Sychar, or the town on the top of Mt. Gerizim, in the midst of which is one of the foundations, remaining to this day, of the old temple of the Samaritans, Those cisterns were jug-shaped, and usually about twenty feet deep, from ten to fifteen feet across at the widest place, drawn to a mouth at the top, but two or three feet in diameter. By ages of use those pits became so filled with miry clay that it was cheaper and more wholesome to make new cisterns than to clean out the old ones. Some of those abandoned as cisterns were used as prisons.

For example: "It came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, and they took him and cast him into a pit; and the pit was empty; there was no water in it." It had been used for water, but was now a horrible prison.

Jeremiah, the Lord's weeping prophet, had a sad experience in one of those pits. The princes of Judah arraigned him before King Zedekiah on a charge of treason. They could not establish the charge, but "said unto the King, we beseech thee, let this man be put to death . . . . . Then Zedekiah, the King, said, Behold he is in your hands, for the King is not he that can do anything against you.

"Then they took Jeremiah, and cast him into the dungeon of Malchiah, the son of Hammelech, that was in the court of the prison, and they let Jeremiah down with cords. And in the dungeon there was no water, but mire. So Jeremiah sunk in the mire." This is the figure, therefore, used by King David to illustrate the horrible condition of a sinner in his sins.

1st. The sinner is under the sentence of death; not as an innocent victim, as were Joseph and Jeremiah, but for wilful treason against the government of God.

2nd. He has been let down by the cords of his own sinful habits and associations into the mire. The more he struggles to get out, the deeper he gets in. He can see light above, and often says: "Oh, if I could get hold of the upper curb of the pit I could pull out.' The whole pit is lined with ancient cement smooth as glass; no ropes, no ladders, and his good resolutions are of no avail; he can't get out. Then, says one, he is, therefore, not responsible. Let us see how Jeremiah got out, and we will see where our responsibility comes in. We can't deliver ourselves from the bondage and pollution of sin, but may refuse or accept offered help.

Jeremiah had a friend in the King's house who became a mediator for him in the King's court. He was a good man, high in the esteem of the King. He had a heart of sympathy, a sound judgment, and a backbone of moral courage adequate to any emergency. His name was Ebedmelech, by nation an African. When Ebedmelech heard how the princes had maltreated the prophet, he at once went to the King's court—"the King then sitting in the Gate or Court of Benjamin"—and laid a complaint against the princes, saying? "My Lord, the king, these men have done evil in all that they have done to Jeremiah, the prophet, whom they have cast into the dungeon; and he is like to die from hunger in the place where he is." Such was the justice of his cause, and the eloquence of his appeal to the judgment and conscience of Zedekiah, that he at once ignored the death sentence, and ordered the release of the prophet from the horrible pit, and commanded Ebedmelech, the Ethiopian, saying: Take from hence thirty men with thee, and take up Jeremiah, the prophet, out of the dungeon before he die." So he selected from the King's guard thirty brave soldiers who could face the princes of the house of David, and went into the house of the King under the treasury—it appears that he belonged to the treasury department—and he took thence old cast clouts and old rotten rags. So in our minds we can see Ebedmelech with his ropes and rags, marching easterly along Patriarch street in Jerusalem, with his thirty braves. Entering the court of Malchiah, they softly approach the horrible pit. Not knowing but the poor prophet was dead, we hear Ebedmelech call at the mouth of the pit: "Jeremiah! Oh, Jeremiah!" The silence and suspense are broken by a cry from the horrible pit: "Art thou Ebedmelech, my friend?"

"Yes, my father, and I bring to you glad tidings. I have been to the Gate of Benjamin. The King has ruled against the princes, ignored the death penalty, signed your release, and has given me a detail of thirty men, who are all your friends, to bring you up out of the horrible pit. I will let down some cords; put them well round your body, and here are cast clouts and rotten rags, with which to pad your breast, back and arm pits, to prevent the ropes cutting you in the heavy pull of thirty men to bring you up."

It was now for the prisoner to recognize and appreciate all this provision for his deliverance and succour, or sink down in his helplessness, and say: "I can't save myself. I can only await my fate and die."

Our Advocate has a mediatorial throne in the court of the King Eternal. He is there to plead the cause of justly condemned sinners. He has answered at the bar of justice for them—has died to redeem them from death—has "tasted death for every man"—drank their cup of woe, and procured for each one his "cup of salvation." He has thus made it possible for the court of immutable righteousness to acquit the guilty, for "God to be just, and the justifier of him that believeth in Jesus."

If Jeremiah had refused to lay hold of the hope set before him, he would have perished in his folly; but he heartily concurred. He adjusted the ropes and rags as he was told to do. Meantime, Ebedmelech adjusted the rope and tackle above, and thirty men take hold of the rope—"All together, men; gently—haul away, haul away." So they bring up the prophet from the horrible pit and miry clay, and soon he is washed and clothed, and restored to his prophetic office in the temple of God.

So David, by the figurative use of such facts, says: "I waited patiently for the Lord, and he inclined unto me and heard my cry. He hath brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings"—in truth and righteousness, instead of sinking in the mire. Such a change wrought in his inner being, and so manifested in his outer life, that "many shall see it, and fear, and shall trust in the Lord" in like manner, and with like results.—*From "The African News."*

Sinoe, Liberia.

Here is a whole sermon in a sentence by Hannah More: "He who cannot find time to consult his Bible, will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."

GROWING ON A WALL.

By C. H. Spurgeon.

I saw a fuchsia, and a cactus, and all kinds of flowers, which I cannot mention now, all rooted between the cracks of the stones, and growing well, too. There was very little earth, but much beauty; very little space, but much fragrance. These plants went as deep as ever they could, sending their roots as far in between the cracks as possible, to get what little nourishment there was. So have I seen poor, humble-minded, lowly Christians, with very little ability, very little opportunity, and no worldly substance at all, but they have made a great deal out of very little: their lives have been so beautiful, their whole conduct has been so attractive, their words have been so full of Christ, that one wondered whence all their sweetness came. Though they had but little earth, they were deeply rooted. If they prayed, they *did* pray. If they heard a discourse, they *did* hear it, and were not half asleep. When they could commune with God's people, they did not waste time in idle chit-chat, but they talked earnestly of the things of God.

HE COULD NOT WHISPER.

A London working-man Mr. C. Lazenby, gives the following telling incidents from his personal experience:—"Some five years ago, I was preaching in the South London Palace. One Sunday night, amongst the audience were some personal friends of mine, a mother and two daughters; also a near relative of my own, a poor fellow who had been afflicted with paralysis. One result of his affliction was that he *could not whisper*, but always talked very loudly. Under the preaching of the Word, that night, one of the daughters abovementioned, was deeply impressed. I had some couversation with her, but she did not seem to grasp the truth. They left, accompanied by my poor friend, who being very anxious for the salvation of this dear girl, went all the way home with the sisters. telling them all the way about the Saviour he loved so well. When he arrived at their home, he continued to urge this young woman to decide for Christ, and eventually she did so. Now comes the most wonderful part of the story. While telling them of Jesus, and praying with them, which, owing to his affliction, he did very loudly, they were rather startled, by hearing some one sobbing in an adjoining room. Upon going to see what was the cause of this sobbing, and who it was, they found it was a young woman, a niece of the landlady of the house, who having heard through the wall all this poor brother had said about Jesus and his love, was thereby brought to see herself a poor, lost sinner. She was pointed by him to the sinner's Saviour, and was led there and then to trust in Jesus for salvation. She, with the others, came on the next Sunday to the South London Palace. I saw her then, and several times afterwards, and she appeared to be a bright, happy Christian. How wonderfully God works, using the very affliction of our poor friend for his glory!

"It is sometimes a good thing to *sing* aloud, as well as *pray* aloud, as the following, I think will show. David says, "I will sing *aloud* of thy mercy" (Psalm lix. 16).

"Some little time before the former fact occurred, I went to work in a new shop, where none of the nine or ten men were on the Lord's side. By His grace I did not hide my colours. As soon as I got on speaking terms with the men, which I soon did, one of them said to me, "We knew you were an old *ranter*, as soon as you came into the place."

"Indeed," said I; "how?" "Why," said he, "you commenced *singing* Sankey's hymns as soon as you commenced work." It was true, and by God's help I *kept on singing aloud* at my work, and sometimes talking with them a bit, and the Lord, in his own good time, brought every one in that shop to himself."

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30 Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be this (Saturday,) evening at the Lodge, Girgaum, at 5 o'clock. All children and young people are invited to come.

JOHN M. MACDONALD, Hon. Secretary.

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Notifications of changes of address should reach this office not later than Thursday morning.

SATURDAY, JULY 20TH, 1889.

NOTES AND COMMENTS.

"The mouth of them that speak lies shall be stopped."

The latest mail from England has brought the terms of Professor Stuart's initial question on the Patna case affidavits, and the reply thereto, as under:

Professor Stuart asked the Under-Secretary of State for India whether his attention had been called to the affidavits purporting to be made before Edwin R. Smetham, Notary Public in Bombay, by the uncle and mother of the girl Luchmin, of Patna, who was, against her will and under painful circumstances, restored by the Judge to a man Radakissen, on the ground that he was her husband, whose case had already been mentioned in the House, in which affidavits the mother said, "When I went to the magistrate's court at Patna about my daughter Luchmin, who had gone to Miss Abraham's house, I did not give true evidence because I was afraid to do so. Radakissen had threatened to beat and kill both me and Gurmukh Narain, my late husband's brother. . . . Being now away from Patna and able to speak in safety, I now wish to tell the truth as follows:—Luchmin was never married to Radakissen. . . . My daughter is very unhappy at Radakissen's house, and cries much. Radakissen is a big, strong man, and there is a prostitute living with him;" and whether he would direct further inquiry into the matter.

Sir J. Gorst: The attention of the Secretary of State has been called to the affidavits. The case has been disposed of in the regular manner by the Courts in India. If any fresh evidence upon which reliance can be placed is brought to light, it should be submitted to those Courts.

No doubt "The case has been disposed of in regular manner by the Courts in India," but in a sense different to that which Sir J. Gorst intended to convey. The way Luchminia has been treated is the "regular manner" in which hundreds of friendless Native girls before her have been treated. But the last part of Gorst's answer is the worst. It will be seen that he is reported to have said, "If any fresh evidence upon which reliance can be placed is brought to light it should be submitted to those Courts." That is the remedy open to a girl who has been illegally thrust into slavery; who is literally kept under lock and key by the profligate who has obtained possession of her; and who cannot communicate with any of her friends. If she could hear Gorst's advice, she is helpless to act upon it. She is penniless, and legal proceedings are expensive. In this country they are also useless where a victim is opposed by the Government, with its overpowering official influence, and resources that can be extended (by loans) to a tax upon posterity. If Native rulers are defrauded of their rights and possessions on false and flimsy pretexts, what hope has a poor Native girl of obtaining justice? There are some independent judges in England, but observation and experience does not justify a belief that there are any in India who would make themselves outcasts from official society for the sake of redressing the wrongs of a Native girl-widow. We hope none of Luchminia's sympathisers will be again betrayed into an appeal to the courts, thus playing into the hands of her enemies. The day of justice and judgment will come after another manner.

In the Annual Report, issued in London of the "Zenana, Bible and Medical Mission" (otherwise known as the I. F. N. S. and I. Society) the case of Luchminia is thus alluded to:—"Upon Patna, for a time, all our interest may be said to have centred. The 'Luchmin Case' will, no doubt, be known to most of our friends; and those who have followed its history in the religious papers and the public press will understand what a time of excitement and anxiety our beloved missionary, Miss Abraham, must have passed through. She has fought almost single-handed the battle of social purity, and of civil and religious liberty, and we thank God for the courage and strength which has sustained her throughout. [Here follows a history of the case]. Our very grateful thanks are due to all those friends in India and at home who have expended both time and means to secure justice for Miss Abraham's otherwise helpless *protegée*."

An editorial note in the London *Christian* which arrived by the last mail, thus refers to a telegram published in London giving the substance of the false and fraudulent despatch of the Government of India to the Secretary of State on the Patna case—"With all the facts in mind, and especially the developments to which we gave publicity in our last issue, we must come to the conclusion that a crying injustice and wrong have been perpetrated on this Indian girl; for such a wrong the British sense of right must surely in some form provide a remedy. We appeal to those of our legislators who have aforetime stepped into the breach on behalf of oppressed womanhood, to do so once more. The final court of human appeal is the electorate, and the Government will be ill-advised if they court such an appeal by any lack of sympathy with this suffering class of their fellow-subjects."

—Always "exhort" from the Bible. You will be astonished at the variety it will give you.

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OUGHT OPEN-AIR PREACHING TO BE DEPRECATED?

By A Lay-Preacher.

Fifty years ago in England, there was a controversy raised on the subject of open-air preaching, or "field-preaching" as it was then called. The custom of preaching in the open air, so common in the days of Wesley at the end of the last century, had almost died out by 1840, when it was revived again by these "field-preachers," godly men, lay and clerical, of all denominations, who Sabbath after Sabbath went and preached the Gospel in the streets, the lanes, the highways and the fields. Great opposition was aroused by their action, just as has been the case in Holland lately, where the open-air preachers have been imprisoned. But the good men of 1840 continued their labours, and the agitation raised against them only served to make their Scriptural method more widely known; and now in England every Sabbath-day there are thousands of men, rich and poor, titled aristocrats and horny-handed labouring men, who preach Christ and Him crucified in the open air. No one would dream of controverting the custom in England to-day. But here in India, in the midst of an Oriental people similar in many respects to those among whom the Lord Jesus Christ exercised His open-air ministry, the practice of out-door preaching is being deprecated by persons who derive their support from missionary funds. Men who have failed to make Christian converts by secular education are repeating the unwise assertion of a Native Christian that "bazar-preaching, (street-preaching, open-air preaching) is more of an advertisement of a new religion than anything else." Such missionaries have no right in India, and should be immediately withdrawn by the Societies that support them.

Of course when preaching is carried on perfunctorily, as a means of getting a living, in the same way as butchering or tailoring, there will be no results. Persons who preach with that motive will always deprecate anything that causes self-denial or self-sacrifice.

There is no place on the face of the earth where the truth of the fact that it has "pleased God by the foolishness of preaching to save them that believe" (1st Cor. i. 21) is better illustrated than in India. Where are the great successes of the Gospel in this Empire? Just where Godly men, have toured and toured and toured for year after year, sowing the seed of the Gospel in the open-air. It is only men who have never been born again, or who have "left their first love," that can deprecate following the example of Jesus Christ and His Apostles in the preaching of the Word in the open-air.

WHAT WOULD HAPPEN

IF ALL THE MISSIONARIES WERE WITHDRAWN FROM INDIA.

A suggestive answer was given lately by the daughter of a retired Native Government official at Madras, who had announced her intention of professing Christ. Her father remonstrated with her as follows,—"The Missionaries will soon be leaving the country. The Hindus are now animated by a strong spirit of revival in their own religion, and they are going to write to the Mission Boards in England and America to announce the fact of their Missions being a complete failure in India. The result will be the withdrawal of all help and the retirement of Missionaries from the country. Under these circumstances, what will your fate be if you are a Christian?" To which she calmly replied thus: "The Missionaries may leave, but do you think that Christ will leave the country or His people? He will never leave nor forsake those who put their trust in Him." The young lady was baptised on Easter Sunday last, and is now a member of the Church in connection with the Church Missionary Society at Madras.

GEMS FROM ROMANS.

In the last paragraph of the last paper under this title we stated the fact that the Greek words translated "called" and "church" in the New Testament have probably the same root originally. It is therefore proposed to consider in this (a continuation of the paper on the word "called" in Rom. i. 6) the scriptural meaning of the word "church" in contradistinction to the meaning put upon it by the founders and supporters of man-made systems.

V.—*(Continued.)*

"Among whom are ye also the CALLED of Christ Jesus." (Rom. 1. 6.)

The original Greek word translated "church" in the New Testament is derived from the verb "to summon forth," "to call out." This verb is probably derived from the same original root as the word "called" in the above verse. It will therefore be appropriate to consider the two together, especially in the light of the "church" being the assembly of "called out" ones.

Acts vii. 38 gives the clue to the Divine meaning of the word "church," and shows that just as the "church in the wilderness" was composed solely of those individuals who had been called out of Egypt, so the Church of Christ, of which that was a type, consists solely of those who have been called out of the spiritual Egypt and have been converted, and is not the conglomeration of saved and unsaved, converted and unconverted that many affect it to be.

Whilst it is a fact that the Church of Christ is one in all ages, in heaven and on earth (for how can the Bride of Christ be divided?), and that those who by faith believed on Christ through the Levitical types, before Christ came in the flesh, were as much heirs of glory as we are whose faith is fixed on the finished sacrifice, yet we know that there was a definite time when the outward church on earth was commenced, and that time was the day of Pentecost, when three thousand believed at the preaching of Peter. This is the meaning of the promise in Matt. xvi. 18, "Thou art Peter (*Petros*) and upon this rock (*petra*) will I build my Church." This verse does not afford the slightest ground for the Roman claims. Peter was honoured to give the first great soul-saving evangelistic address, and so in a sense he was the founder of Christ's Church on earth, but the actual Rock on which that Church is built is Christ Himself, as evidenced in 1st Cor. iii. 11 "For other foundation can no man lay, than that is laid, which is Jesus Christ."

The one work of the Holy Spirit on this earth, to which all the energies of God and of those who have completely yielded to Him are bent, is the calling out of this Church from the world.

In Acts ii. 47, we see this church beginning to be gathered. In Matt xviii. 17, the discipline of the church is provided for. In Acts viii, we see the church scattered abroad by a mighty persecution, and "went everywhere preaching the word." They had been resting instead of working. This is not the time of rest for the church or any of its members. Each believer must labour on, work on, until the last one is "called out" from the world and Christ comes. In Acts xi. 26 the young convert Saul (his name not yet changed to Paul) joined the church at Antioch. Every young convert should join a branch of the outward church, the nearest he can find to the New Testament ideal. It is noteworthy that Saul acted as a sort of assistant to Barnabas and "taught much people." It is a fatal mistake and utterly unscriptural to keep back young converts from preaching and teaching, provided they are under suitable supervision.

In 1st Pet. v. 13; Acts xiii. 1; Rev. ii. 1, 8, 12, 18; Rev. iii. 1, 7, 14; 1st Cor. i. 2; and 1st Cor. xvi. 1, 19, companies of "called out" ones in various towns and villages are alluded to. "The Church which is in Bombay" is, scripturally speaking, not any particular denomination, but the saved ones who are scattered throughout all the outward "churches."

In Rom. xvi. 5; 1st Cor. xvi. 19; Col. iv. 15; and Philem. 2 the Church in the house is mentioned. A goodly sight is a "church in the house" where father, mother, and children, master, mistress, and servants all have yielded to Christ.

Oh, blessed house! where Thou hast been received;
Thou faithful friend of souls, O Christ our Lord!
And where amid the guests who there assemble,
Thou art the best beloved, alone adored;

Where every heart at Thy approach is beating,
All eyes with rapture glisten Thee to see;
Where every one upon Thy word is waiting,
Where all for Thy commands enquire of Thee.

In 1st Cor. xiv. 4-5 prophesying, preaching, is spoken of as edifying, building up, the Church. It is only those who are yielded to Christ who require building up. All others require pulling down. Hence the mischievous folly of preaching to a promiscuous man-made "church" of saved and unsaved, as though all were saved.

In 1st Cor. xiv. 23-25 we have a picture of an assembly of "called out" ones where everyone is testifying for Christ. Women must testify for Christ as well, for in 1st Cor. xi. 1-16 directions are given for the modest dressing of both men and women who speak for Christ in the assemblies of the "called-out" ones. Scripture does not contradict itself, and 1st Cor. xiv. 35 alludes to the unseemly chattering of women in the assemblies at Corinth, still to be heard in some of the Native Churches in various parts of Asia.

In arriving at the true meaning of all these passages on the "church," it is necessary to recollect that the idea of calling certain edifices of stones and mortar "churches" is of Romish origin and the idea is originally derived from heathenism. A church is composed of people who are saved and spiritually living, and not of dead stones. It is a similar superstition that leads an Englishman to take off his hat on entering a "church," as that which leads a Hindu to take off his sandals on entering a temple. God's dwelling place is now His people, and not the houses in which they assemble. In Mr. Spurgeon's Tabernacle and many other similar places, it is common to see men putting on their hats immediately that the service is over, as a witness to this fact.

As an evidence of how the intellect is sharpened by the presence of the Holy Spirit in the heart 1st Cor. vi. 4 may be adduced, in which it is commanded that the least esteemed of the "called out" ones should judge in matters pertaining to this life.

This subject of the Church, the assembly of the called-out ones, is, like most of those which have been treated in these papers, a very extensive one, and many papers would be required to exhaustively deal with it, but the great clue to the discovery of Bible truth upon the subject is the fact that the church, in its Divine signification, is composed solely and only of those who are "called out" from the world and the world's maxims and principles.

M. & E. A. G.

BOMBAY GAMBLING HELLS.

The following quotation from *The Bombay Guardian* of April 13th last, may serve as a fit introduction to the subject of Bombay gambling hells—

We alluded some time ago to a monstrous decision given at the Bombay High Court, on the selling of a little girl of ten for immoral purposes, in which the judges remanded the case back to the magistrate for further enquiries into the "customs of the caste," as though the customs of caste could atone for a diabolical outrage on the laws of God and man. This decision has just been supplemented by another, as atrociously flagrant. During the last rains, a great gambling house was carried on in Bombay, where, by means of machinery specially arranged for the purpose, from 500 to 1,500 persons were continually gambling from morning to night on the quantity of rain that fell. The police evidence, which was uncontradicted, stated that "The premises were kept open at all times of the day and up to midnight, and persons numbering from 500 to about 1,500 were to be found in or about the shed for the purpose of betting. The accused had the care and management of the shed, and they assisted the gambling by declaring the results of rainfall by means of the 'Morees' or instruments of gauging. The accused were warned by the Commissioner of Police to desist from carrying on the gambling transactions, but they had not complied with his directions."

When the case was brought before the Bombay High Court, Mr. Justice Scott flippantly asked,

"If supposing in the month of September, when there was a probability of rain falling in this city, he betted with the Advocate-General that at a particular hour there would be rain-water coming from the gutters on the roof of the High Court, would that constitute an offence under the provisions of the law?"

The "Justices" then came to the extraordinary decision that "rain-speculation" was not "gambling," and discharged the criminals! The consequence is that according to the debauched imitation of law of the High Court, the "Monte Carlos" of Bombay are legalised. We have had legalised adultery in Bombay. Now we have legalised gambling, with all its attendant miseries to the family and the home.

The fact that at the present moment, this legalized hell is going on in our midst, and that, according to the Calcutta *Statesman* and the Allahabad *Morning Post* a similar institution has been summarily closed at Jodhpore by the Maharajah, the respectable inhabitants of Bombay have a right to demand that Mr. Justice Scott and his co-adjutors at the High Court should either carry out the law they are paid to enforce or be removed from the bench.

To make assurance doubly sure, and to authenticate the police evidence, one of our representatives has been lately visiting the hell in question and taking notes of what he saw there. He reports that on the first two occasions he visited the place there was a lull in the nefarious operations, so that he was able to move about freely and examine the place. On other occasions it is packed to suffocation with a yelling, howling crowd. He found an enclosure partly roofed, with accomodation for twenty-nine *mahajuns* or gamblers' bankers. In each of the twenty-nine banking booths was from two to a dozen men belonging to the bank, and, one, two and three great strong boxes containing money and the books in which the gambling contracts were entered. Beyond this was a small open yard with a shallow receptacle for catching the rain, six feet square and nine inches deep, erected on wooden posts. Out of this proceeded an inch pipe. Inside the roofed enclosure where the bankers were, was a clock, with a face like a racing watch.

The gambling operations are on this wise. Every three hours wagers are recorded, at 3, 6, 9, 12 from 9 a. m. up till midnight. A book-maker at, say three o'clock, offers, say 4 ans. to the rupee that it will be raining or not be raining as the case may be, at six o'clock. A man accepts his offer for say Rs. 1,000. The book-maker and the other gambler both proceed to one of the bankers. The book-maker deposits with the banker, Rs. 1,000 and the other man Rs. 250 (at the rate of ans. 4 to the rupee of the book-maker). A six o'clock the winner comes and takes away the whole of the two amounts less two-pice bankers' commission on each rupee. It is needless to say that the book-makers have considerably the best chance. They are Bombay people, on the spot, and accustomed to closely watch the signs of the weather. The other gamblers are often people from a distance who know nothing of the signs by which the probable state of the weather three hours hence may be known. The wagers are not decided by a few drops of rain, but by the aforesaid *gambling instrument*, the shallow six-feet receptacle for catching the rain. If water is running in a continual stream through the pipe, it is considered to be raining, but not unless. The gambling instrument has no other use than that of registering this. The clock with the face of a racing watch is used for registering the three-hourly periods, at which wagers are paid.

The law upon the subject is to be found in "The Bombay Prevention of Gambling Act, 1887," and is as follows. The most important points are in italics.

Section 3. In this Act "common gaming house" means a house, room, or place, in which cards, dice. tables or *other instruments of gaming* are kept or used *for the profit or gain of the person* owning, *occupying, using* or keeping such house, room or place, whether by a charge for the use of the instrument of gaming or of the house, room, or place *or otherwise* howsoever.

The above-mentioned square tank, the clock with a face like a racing-watch, and the gamblers' bankers booths and boxes are all indisputably "instruments of gaming." They are used for gambling purposes and nothing else.

Section 4, *clauses "a" and "d":* Whoever being the owner or *occupier or having the use* of any house, room, or place, opens, keeps or uses the same for the purpose of a common gaming house . . . . . *shall be punished with fine* which may extend to *five hundred rupees, or with imprisonment* which may extend to *three months.*

Under this clause the twenty-nine gamblers' bankers with their partners are liable.

Section 5. Whoever in found in any common gaming-house, playing or gaming with cards, dice, counters or other instruments of gaming *or is found there present for the purpose of gaming*, whether by playing for any money, *wager, stake or otherwise, shall be punished with fine* which may extend to *two hundred rupees*, or with *imprisonment* which may extend to *one month.*

The clause incriminates the "yelling, howling crowd, with which the gambling den in question is packed full to overflowing many times in the twenty-four hours," described by our representative.

Section 6, *clause "c"* empowers the police "to *seize all instruments of gaming*, and *all monies* and *securities for money*," and *articles of value reasonably suspected to have been used or intended to be used for the purpose of gaming*, which are found therein.

This section includes the square shallow tank above mentioned, the clock with the face of a racing watch, and the strong-boxes of the twenty-nine gamblers' bankers and all the money contained therein.

Section 8 empowers the police to destroy the instruments of gaming and provides that the monies seized should be forfeited to the Government.

This is precisely that which should take place with regard to the gambling-hell in question.

Like similar institutions at Monte Carlo, this Bombay gambling-hell has its suicides. It was only a few days ago that the *Times of India* recorded an inquest on one of its frequenters, Vithul Suggon, who died from the effects of arsenic, taken in despair at his total ruin.

It is not only Bombay that is injured by the presence of this centre of corruption in its midst. Native merchants coming in from other parts of the Presidency to buy their wholesale stocks of goods are trapped there, and losing all their money, return home ruined. The place is also the resort of all the pickpockets and blacklegs of Bombay who infest the neighbourhood.

The Bombay Police have done their duty in the matter. The Bombay High Court has not. Representations are therefore about to be made to the Government at Simla and to the Supreme Government in England on the matter. Governments are useless unless they are a "terror to evil-doers." It is only as such that they are God-ordained. British administration in this matter must be raised to the same level as that of the Maharajah of Jodhpore.

A SUNDAY AT JABALPUR.

Having made satisfactory arrangements for the management of my work at Harda, I went to Jabalpur last Saturday eve, with a view, after the Sabbath, to taking my family home.

Pastor Tindale conducted the Sunday morning service at the M. E. church, and his sermon, on that occasion, was very plain and practical, shewing what were not some of the characteristics of the Christian life, and emphazing the necessity of the possession of true charity. The undersigned had the privilege of occupying the pulpit in the evening, and preaching on the subject of the fruits of the Spirit. The sermon was followed by a thanksgiving service, and an earnest appeal to sinners by the Pastor. Mr. McMarquiese was received into full connection with the Methodist Episcopal Church at Jabalpur.

Previous to the English service in the evening, the Rev. C. P. Hard gave his vernacular congregation a long and earnest discourse, after several hours of hard evangelistic work in some of the streets and bazaars of Jabalpur.

In the English community, many testify to the good work wrought, under the divine blessing, by the Salvation Army ladies. Last Sunday, the soldier brethren were full of prayer, testimony, song and praise.

I was indeed glad to hear of the organization of the daily mid-day prayer meeting in the Regimental lines.

One great victory that has been scored for Jesus, and I hope will be achieved in all our charges, is the total abandonment of the filthy habit of smoking by nearly 40 soldiers, I think. One man remarked to me, that there would be a saving on his part, of Rs. 3 per mensem by giving up tobacco.

Yours in the work,
T. E. F. MORTON.

Khandwa, C. P.
17th July 1889.

THE SHAH'S OPINION OF MILITARISM.

On the Shah of Persia's recent visit to England he was taken to all the places where he could be shown demonstrations of military and naval power. The following quietly ironical reflection displays the result. One day he was present at an elaborate exercise of the Fire Brigade, with all the fire-escape apparatus, whereupon he writes: "They have invented a beautiful means of saving men. But the wonder is in this, that on the one hand, they take such trouble and originate such appliances for the salvation of man from death, when, on the other hand, in the armouries, arsenals and workshops of Woolwich, and of Krupp, in Germany, they contrive fresh engines, such as cannons, muskets, projectiles, and similar things, for the quicker and more multitudinous slaughter of the human race." He whose invention destroys man more surely and expeditiously, prides himself thereon and obtains decorations of honour."

OFTEN UNEXPECTED.

The following anecdote is told of Mr. Kidd, a Scotch minister: "Just as the year was opening," said one of his parishioners, "I was very busy in my shop when, right in the midst of my work, in stepped the parson. 'Did you expect me?' was his abrupt inquiry, without even giving or waiting for a salutation. 'No, sir,' was my reply, 'I did not.' 'What if I had been death?' he asked in solemn, earnest tones, and out he stepped, as suddenly as he had come, and was gone almost before I knew it."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON IV.

Sunday, July 28th.—1. Samuel viii. 4-20.

SUBJECT: Israel asking for a King.

Golden Text.—Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us.—1 Sam. viii. 19.

During the life-time of Samuel the people of Israel seem to have been quite satisfied with his guidance and rule as their judge, but in this they fell into another snare, instead of giving God the glory they gave it to Samuel. It does not seem to have entered their minds that the Lord Jehovah who had brought them out of Egypt, and given them Moses, Joshua, and Samuel, was able to raise up another man after His own heart to be their leader. They looked to man and not to God.

We often fall into the same mistake. God sees fit to take from us some privilege or human help that we have rested in, and instead of looking to Him to supply its place, we turn about in our minds to see how *we* can supply it, and so fall into sin and get away from God. "My God shall supply all your need," is a promise we fail to apply to all the concerns of our lives as we should do.

The elders seem to have feared that the sons of Samuel would not walk in their father's footsteps. Samuel seems to have been following the custom in Israel when he made his sons judges under him. In the book of Judges x. 4 we read that Jair judged Israel 22 years and he had thirty sons that rode on thirty ass colts and they had thirty cities which are called Havoth-jair (the villages of Jair) unto this day. Then in Judges xii. 13 we find that Abdon had forty sons and thirty nephews (or grandsons) who rode on seventy ass colts. This was probably the only sign of royalty about Israel at that time, as Deborah the prophetess sang,—

"Ye that ride on white asses
"Ye that sit in judgment
"And walk by the way."

But Samuel's sons did not walk in the right way "they took bribes." This fact is not mentioned to the blame of Samuel, as was the sin of Eli's sons mentioned to his blame.

Samuel did not reply immediately to the elders of Israel. He took the matter to the Lord. The Lord told him to listen to what they had to say, "they have not rejected thee, but they have rejected ME." They cared more for the prophet than for his Master. Then the Lord counselled Samuel how to act. The people were to be given their own way. The Lord sometimes permits His people to do and have things that are against His will. It was so in this instance.

And now the people of Israel were warned of what would come to pass in consequence of their obstinacy in desiring a king. How this king would take their sons and their daughters their fields and vineyards their cattle and their servants and appropriate them to his own uses, (verses 11 to 18). The Lord also told the people through Samuel that one day they would cry out because of the oppression of the king they desired so strongly now and in that day the Lord would not hear them. One hundred and twenty years afterwards this was very strikingly verified in the case of King Rehoboam, who, when he had rejected the counsel of the old men in favour of the thoughtless and giddy set of young men with whom he had been brought up, replied to the people's remonstrances thus; "My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: My father chastised you with whips but I will chastise you with scorpions." (II Chron. x. 9-11).

There is a great difference between God's permission *to* us, and God's will *for* us; read the account of Balaam, Num. xxii; God's will for him was, that he should not go; but as he "loved the way of unrighteousness rather than God's way," he obtained permission, yet failed in his object. See also the account of the spies sent, Deut. i., God's will said, "Go up and possess"; in their heart they doubted, so He permitted them, and through unbelief and sin they turned back to wander forty long years in that "great and terrible wilderness." Contrast with this, the "*end* of the *Lord*," in the case of Job, double gain for all loss, double joy for all sorrow, and double everyway, and fear not to "*Let* Him do what seemeth *Him* good."

Let us beware lest in being importunate for something God does not desire us to have, He should grant us our request but send leanness into our soul. (Psalm 106, 15).

A mother once had a child sick unto death, and she prayed "O God, whatsoever else Thou doest, spare my child to me." Her little daughter did not die, but grew up without reason, a life-long burden on her mother. The memory of a little grave and a child in heaven would have been a far lighter trouble. God knew best. Let us pray always in the spirit of Bonar's beautiful hymn:—

"Thy way not mine, O Lord,
However dark it be;
Lead me by Thine own hand,
Choose out the path for me.

"I dare not choose my lot;
I would not if I might;
Choose Thou for me my God,
So shall I walk aright.

"Choose Thou for me my friends,
My sickness and my health;
Choose Thou my cares for me,
My poverty or wealth.

"Not mine, not mine the choice,
In things or great or small;
Be Thou my guide, my strength,
My wisdom, and my all!"

WHICH WILL BE YOUR DOOR?

A lady who heard Whitfield in Scotland preach upon the words, "And the door was shut," being near two dashing young men, but at a considerable distance from the pulpit, witnessed their mirth; and overheard one say in a low tone to the other, "Well, what if the door *be* shut? Another will open." Thus they turned off the solemnity of the text. Mr. Whitfield had not proceeded far when he said, "It is possible there may be some careless, trifling person here to-day, who may ward off the force of this impressive subject by lightly thinking, what matter if the door be shut? Another will open." The two young men were paralyzed and looked at each other. Mr. Whitfield proceeded: "Yes, another will open. And I will tell you what door it will be. It will be the door of the bottomless pit; the door of hell; the door which conceals from the eyes of angels the horrors of damnation!"

THE TONGUE.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great store-house is the heart."

"From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

Philip Burrows Strong.

STRAY NOTES.

BY AN OBSERVER.

—A writer in the *Christian Witness* says, "I do not know that it is any sin to worry." But God's Word says, "Whatsoever is not of faith is sin" (Rom. xiv. 23), and worry is certainly "not of faith." The best cure for the sinful habit of worrying that we know of, in the case of the Christian, is for him or her to remember the fact that if all the outward arrangements and plans came to grief, Christ, "the pearl of great price" would still be left. There is perfect peace to be found in this thought, in the most adverse circumstances, and this quiet attitude of mind is also highly conducive to the overcoming of difficulties which would otherwise cause mental confusion and consequent defeat. The pilot who keeps his eyes fixed on the guiding light steers his ship safely through the rocks and shoals. The one who takes his eyes off the light to look at the swirling eddies and the breakers loses his vessel. Just so in the spiritual life. Look to Christ and not the difficulties, and they will be overcome.

—A religio-literary contemporary is decidedly behind the times. He speaks reproachfully of the "lay lads" that the Church of Christ is beginning to send out to Asia, to follow in the footsteps of a "lad" of old, the great Apostle's chosen friend, Timothy. Thank God the "lay lads," fine young noblemen of Christ, are working in thousands in America and England, using every moment of spare time for the spread of the kingdom of the Master. Hudson Taylor, one of the most spiritually-wise of Missionary directors, has made magnificent use of this despised "lay-lad" element in the China Inland Mission.

Some of us who are older can look back with rejoicing to the time when we were "lay-lads" working for Christ, and for the sake of the joy which His service brings to the young as well as to the old, we wish to see all "lay-lads" whether European or Asiatic hard at work for Him.

—There are a great many more spiritual infants in the Church of Christ than there ought to be. There are men who have been converted ten, fifteen, twenty years, who are still in their spiritual babyhood, as evidenced by the fact that they are "tossed to and fro, and carried about with every wind of doctrine" (Eph. iv. 14). Influenced for good by every consecrated whole-hearted Christian they come in contact with, they are also about equally influenced by the half-hearted, unconsecrated professors they meet, and are utterly unreliable for any steadfast, independent work for God. "My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" It is God's will for every Christian that they should rise out of this spiritual babyhood into strong young men and women of Christ, and fathers and mothers in Israel. The writer knows cases of young men and women, only in their twenties, who are indeed "fathers and mothers in Israel," by reason of their continued faithfulness to God and His requirements.

—It is disappointing to see that one who has been a personal friend of Mr. Moody, and who has rendered such service to the Christian Church as Professor Drummond has, in his insistence upon the necessity of the New Birth, should, without reservation, support the election of Dr. Marcus Dods to the responsible position of theological teacher to the young ministers of the Free Church of Scotland. Further than that, Mr. Drummond exults in the fact that Dr. Dods' election will mean the extension of the peculiar views which he enunciated at the Pan-Presbyterian Council in London, and repudiates the apologetic tone of some of his supporters who say that the Doctor's statements there were "hasty, rash and injudicious."

—The belief in the efficacy of vaccination as a preventative of small-pox is not universal in India. The *Punjab Times* (Rawal-pindi) lately published a paper under the title of "Vaccina-

tion Exploded" and alludes approvingly to Dr. Creighton's new article in opposition to the custom in the "Encyclopedia Brittanica." Other papers point out the fact that it will be impossible to find milkmen enough who will be willing to have their calves poisoned with the vaccine virus in order to supply the calf-lymph" which the Indian Government promises, in place of the virus taken from the human subject. The fact will be remembered in this connection that leprosy and various other dangerous and loathsome diseases are widely propogated by means of the vaccine matter.

MORAL REFORM.

—The Annual Meeting of the English Moral Reform Union was held last month at Porchester Terrace, Bayswater, London, under the chairmanship of the Rt. Hon. J. Stansfeld, M. P. Amongst other work effected during the year by the Union was co-operation in the Repeal of the Indian Contagious Diseases Ordinances, resistance to the attempt to nominate Sir Charles Dilke for Alderman of the London County Council, and many other operations in the same direction. The question of the Dis-armament of Nations has also received the attention of the Union. Amongst the other speakers were Mr. N. S. Misra, an Indian Barrister, Mrs. Steward of Ongar and Mr. J. C. Sherrard J. P.

—The *Hyderabad Record*, in a leading article a column in length, expresses its sympathy with Mr. Dyer in his efforts in the Patna Case, and its disapproval of the recent despatch of the Government of India.

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